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HENRY WARD BEECHER.

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FAINT-HEARTEDNESS.

I purpose, this evening, to make some remarks on the narrative that is contained in the 13th and 14th chapters of the book of Numbers. It is the account of the spies entering the land of promise, and bringing back their report. The story of this emigration of the Israelites from Egypt is one of the most remarkable of histories in this: that aside from the interest of its relation to that great and wonderful race, the Jew-stock—the most wonderful race-stock in the world—it has become twined with the thoughts and the feelings of every nation in christendom. We may despise the Jews, but our Saviour was a Jew. We may despise their ways and their teachings, but without their Scriptures we would ourselves be, as it were, in the wilderness. Their history has been so thoroughly incorporated with our early instruction and our early associations that it may be said that we are more Jews, to-day, than the Jews themselves are.

It seems very strange to a modern, with his habits and notions under civilization, that there should be such a history—that there should be an impulse which should lead an entire people, numbering probably over two millions, to rise up in the night and move out of the land they were dwelling in. Such a thing is unheard of in very recent times, but we have the most authentic history of such emigrations in the olden time, and reaching down pretty well toward modern times. We have the history of the irruptions

SUNDAY EVENING, April 4, 1874. LESSON: Psa. cvii., 1-22. HYMNS (Plymouth Collection): Nos. 346, 353, 354.

of the Goths and Vandals, and the movements of the Asiatic people, where nations broke from their moorings, and drifted down from land to land. In antiquity such things were not uncommon—at any rate, they were not so infrequent as to make it a matter of surprise that this nation should separate itself from its connections in Egypt and enter upon a subsequent history of its own.

Now, the Israelites were evidently upon the eastern side of the river Nile. As there is no mention of their crossing that river, it is quite certain that they were on the eastern side. It is also quite certain that they were low down upon it. They were, therefore, but a comparatively short distance from the promised land; and the question is often asked, Why they did not go into it at once. The reason given in the Word of God is, that their leader doubted their capacity to meet the adversaries that would stand upon the threshold of that land; namely, the Philistines—an active, bold, courageous people, bred to war, and knowing how to wield both the spear and the bow, as we find in their subsequent history. When the Israelites first came out of Egypt they were a vast undisciplined herd—a great nation that had just escaped from slavery, that did not know self-government, and that, though organized into families and tribes, were not organized as a civil commonwealth. They had never been trained to arms, nor to much else. So it was needful that they should go to school; and to school they went. Crossing the head of the Red Sea, they journeyed, with various fate, southward; and it was more than a year, probably, that they spent in the environs of Mount Sinai, and the valleys and plains adjacent. Then they turned to their left and went northward until they came to Kadesh-Barnea in the neighborhood of the Amalekites. Here it was that they were commanded to select a portion from every tribe and send them forward to look after the land into which they were apparently about to enter.

"Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them."

They were to be picked men; but after all they were

good for nothing, with the exception of Joshua and Caleb: and they were good only because they were *men;* the rest were cravens.

"Moses sent them to spy out the land of Canaan."

Here is their commission:

"Get you up this way southward, and go up into the mountain."

That is, they were to go into the mountainous region—the "hill country," as it is called in other places.

"See the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds. And what the land is, whether it be fat or lean, whether there be wood therein or not."

It was a military reconnoisance and an agricultural examination. It was a commission to go up and look after the people, and see how they lived, and what they did, and all about it.

It seems strange to us that men should be sent on such an errand as that into a land occupied by another people; but we cannot now consider that question.

"Now the time was the time of the first ripe grapes. So they went up, and searched the land from the wilderness of Zin [which was a great desert in which they had been wandering] unto Rehob, as men come to Hamath."

That was the route; and it is quite interesting to follow that route a little. As they would go forward, the very first territory that they would strike, singularly enough, was the territory of their old father Abraham, and where Jacob dwelt; for they would go into the land of the Hittites, in which were the old pasture grounds that the patriarchs held, where their flocks were. And they would go through Hebron. And, leaving on the right Jebus or Jerusalem, they would skirt the summit of the hills between the Jordan valley and the great plain of the Philistines on the right and left; and going down into the valley of Eschol, they would pass Bethel and Shiloh and Mount Gerizim and Mount Ebal, and still further north they would see Gilboa on the south, and Mount Tabor on the right, and Carmel on the left. Thus they would enter that great fruitful plain of

Esdraelon. And still further they would go north, leaving Nazareth on the left, and seeing Lake Gennesaret on the east. They would keep going north till they came to the source of the Jordan; and looking far up the north country they would see the snowy top of Mount Hermon. Forty days were these men gone; and not a word is said about how they fared. Little is told of where they stopped or what they said. No doubt they lied all the way, from the beginning to the end of their journey. They were sent as spies; they would not tell what they were going for, and they must needs have had some sort of account to give of themselves. They could not help striking a village or a city here and there; and it was their business to look into things wherever they went; but what account they gave of themselves nobody knows. At any rate, they made the journey clear through to the north and returned again south; and when they came into the hill country of Judæa (the southern part of Palestine which became Judæa was especially a land of the vine, the climate and soil being adapted to the production of grapes)—to the valley of Eschol (or, literally, to the land of clusters), they cut a huge cluster, such that two men bore it on a pole, upon their shoulders, and carried it to the camp. It would not take two to carry one bunch of grapes such as we have; Yet there are even now clusters that it would task a man to carry. There are grapes from the Orient that answer somewhat to the description of these grapes of Eschol.

"They returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him [Joshua and Caleb evidently were the speakers], and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this [pointing to the cluster] is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

There was the brave man's report. "It is a grand land,"

he says; "it is a land, however, held by people that know how to defend their own. It will cost something to get it, but it is worth the price. Let us go!"

"But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried; and the people wept that night."

This was a nice people to spend forty years with; but, then, they had been four hundred years slaves. They were born and kept slaves in Egypt; and what could you expect of a great rabble crowd such as they were? Men do not learn manliness in slavery.

"And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said, one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey."

They had to address a motive to their mouths. Men who cried and groaned for the melons, and cucumbers, and leeks, and onions which they had in Egypt, and said, "Who are we that we should be brought to perish in this wilderness?" would be likely to think a good deal of milk and honey, and such things.

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us [we can eat them up]: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones [that, you know, is the last form of an argument]. And the glory of the

Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them."

Upon that, Moses, being promised that God should raise up from him another people, declines the honor; and for the glory of God's name among the neighboring nations of the Gentiles, he pleads that he may not seem to have undertaken an enterprise and to have brought it short of accomplishment on the very border of the promised land. Then the sentence was commuted; all but Caleb and Joshua of the spies were cut off; and the great people were turned back; and it was declared that not one man of those that were of age should ever enter into the promised land—that they should wander for forty years, until the whole population that had manifested such pusillanimity and disobedience and rank treacherous rebellion should be cut off; and that they who should go in should be those who were under age at that time. Then comes another rebellion.

No sooner did the people hear this sentence, and see the condign fate that was visited upon the unfaithful spies—the cowardly ones among them—than their minds rushed to the other extreme. They said, "We *will* go in—we *will* go in." But Moses said, "No, no." Still they determined to attack the Amalekites; and they went forth and attacked them; and they were soundly thrashed, and came back into the camp crestfallen, humiliated, and discouraged. Then they were obedient; they wheeled about and plunged into the mysterious recesses of that desert land, and wandered to and fro till forty years had elapsed; and then, ascending again, passed by on the left of Kadesh-Barnea, along the east side of the Dead Sea, and by brave and persistent battling took possession of the promised land.

This is the history, in brief. There are some points in it which will bear spiritualizing. There is much in it that is pictorial.

The first remark which I make is, that God, in leading men by his providence, never overtasks them, but adapts his dispensations to their condition. He did not take this un-

fledged and undeveloped people straightway from their tasks and their toils in Egypt into the promised land through the gateway of Philistia, where they would have been over-matched—where, unprepared, they would have had to cope with more than equal adversaries. With great compassion God waited until such time as organization and instruction and drill in civil and military affairs should fit them for entering that land with some promise of success. It was not a precipitate entrance that was intended. It was delayed long enough to accommodate the necessities of human life. And that which was true in the management of this people is true of all divine economies. They are adapted to men's weaknesses as well as to their wants, and the requisitions of God upon men. All the divine commands to attain unto virtue, to overcome evil, to rise into the possession of noble elements, are graded and adapted to men's experiences; and men are not subject to everything in childhood that they are in ripe manhood. Men are dealt with leniently; and God waits for them to reach those things which are commanded them. He is patient and long-suffering, and gives them time to unfold the more perfect manifestation of Christian life and Christian character.

The effect of slavery, as we have seen, is to make men cowards. We are informed in the New Testament that sin is slavery; and certainly it is the effect of sin in men to make them cowards, not that they are afraid of the punishment of their sins, but that the temper of their spiritual courage is taken away from them. The spirit of fraud, of deceit, and of theft is a blight to the motives of reformation. Men who have been accustomed to live by guile come to doubt their own power, and they are faint-hearted in respect to their ability to re-establish themselves on foundations of integrity. Men who have indulged at length and at large in appetites, and in the dispositions which spring from lust, when they are plied with motives to virtue, and asked to rise out of the desert upon the higher table lands of true morality, find that they have been made cowards. They have not moral enterprise. They have not confidence in themselves. They do not believe that they can overcome their habits and tempta-

tions, and break their thrall. There is an impression in them or before them that if they attempt it they will meet such mighty influences as certainly will defeat them and cast them down, and that it is all in vain for them to try to reform. Thousands and thousands of men stand outside of the promised land of virtue because they do not dare to go into it. They are afraid to undertake to enter it. They are broken in morality and courage. They are hampered in spiritual directions.

The same thing takes place continually in the realm of industry which took place in the history which we have briefly traced. There are thousands and thousands of indolent men who draw near to the realm of industry, and step on the border of it, and look into it, and see its thriving multitudes, and feel that it would be better for them if they were there, and wish that they might become like those whom they behold; but, after all, when they come to seriously meditate going in, they draw back, and lapse into their spendthrift habits, which all their life thereafter prevail against them. They do not dare to venture.

Those men who have been living unvirtuous lives go and look into the sphere where those men reside who are living virtuously, and they think they will step over the border, and now and then one goes over; now and then God calls one who responds; but how many there are who stand like the slavish people on the southern border of the promised land, and although glorious accounts are given them of the wealth that awaits them on the other side are too timid to go forward.

How differently the same scene appears to men according to whether they have manliness or whether they have the reverse! Among the spies that went up to the promised land there was no doubt as to the character of that land. They all said it was a glorious land—they agreed in that; they all said it was very populous, being full of villages and cities—they all agreed in that; they all said that a brave and hardy set of men lived there. And Joshua and Caleb said, "They are not so strong as we are; we are more than a match for them; we can overcome them. It is the land of our fathers,

that God gave to Abraham and Isaac and Jacob and their seed forever: and let us go up and possess it." If the others had had the spirit of patriotism in their hearts; if they had had the inspiration which they should have had, they would have felt that they could go into that land; but while Joshua had faith and Caleb had it, they had it not, and they were neither manly nor courageous. The impression made upon them was, when the spies came back, that it was impracticable to attempt to go into it. The great mass, the multitude, when they were told what a splendid land it was, were pleased. Their eyes sparkled when the waving grain—the barley and the wheat—was described to them. The wine, the delicious clusters, the fruitful land flowing with milk and honey, the lowing of the herds on every side, the flocks covering every hill, and the very wilderness being the pasture-ground for innumerable bees—these all appealed to them in the most forcible manner. It was a beautiful land, filled with abundance, and they all of them doubtless felt, "That is our land;" but when it was told them, "There are great giants there;" when the spies said, "The land is full of grain and grapes, and milk, and honey; but there are giants there;" they said, "Oh, no, we don't want to go up; we don't care about honey; we don't like milk—let us go back to Egypt. We don't care about this promised land."

Are there not men who are doing just the same thing to-day? Are there not men who come on Sunday and hear me preach, "The ways of righteousness are the ways of pleasantness, and all her paths are peace"; and while I am describing these ways do not their judgment and their moral sense approve; while I touch the springs of aspiration, and paint the glories that lie in the land beyond, do they not say to themselves, "Yes, this renewed spiritual manhood, this land of promise of the soul—let it be ours;" but when to-morrow comes, and they face the world and the temptations of the world, and learn how giant-like are their adversaries, and discover that the price of virtue is strife and struggle, and that they must deny themselves, put on their armor, draw their sword, and fight for the land which they are to inherit, do they not, many of them say, "I may as well go back to

Egypt"? They want virtue on Sunday, and they like it all the rest of the week. They desire it, but they are not willing to pay the price with which alone it can be purchased.

There was not a man shivering in that camp who would not have been glad if God had sent destroying angels before him, and conquered that land, and then let him walk up into it, and enjoy its advantages without effort or struggle; but no; God does not let his people go into the promised land either physically or morally. He has joined together as immutable, in every man's life, the two elements of cause and effect; and he has established it as a law that the things which are best cost the most. That he who would have the most must work the most; that he who would attain the noblest things must be the most heroic.

That which was true in regard to those people of old in the lower forms of life is even more significantly true in regard to the higher forms of attainment. No man goes into the land of promise without endeavor. There are the Hittites, and the Jebusites, and the Amalekites, and all the other *ites*, which threaten a man in his social surroundings; and no man can take the pleasant places of life, and sit in the valleys of flowing water, and in the midst of the abundance which the soul is to possess, unless the spirit of enterprise and courage is in him.

Mark, once more, the penalty that was inflicted by God, not only on the unfaithful spies, but on the great mass of the people, because they were pusillanimous, and doubting, and faithless. Was their crime great? Is it a crime for a man to doubt? Is it a crime for a man to lack faith? Under certain circumstances, yes, it is. Not that every man in the modern acceptation of that term *faith* is to be considered as fatally guilty who does not accept this or that intellectual proposition; but in practical life there are few things more disastrous to a man than want of faith in the full attainment of the things which belong to manhood. A man who does not believe that he can tell the truth, or that he can maintain himself in honor and purity, that he can attain spirituality of life, and abide in it if he attains it, is a traitor to God and to his own soul. There are places in

which men stand where to be faint-hearted is to be guilty of crimes as great as man can commit. Those men who went with Joshua and Caleb and brought that report which set the whole camp in a turmoil of cowards, and produced a panic of fear—those men, for want of courage, were doomed to death, and justly. It is the impetus of conviction and purpose and faith that gives men success in life.

When Farragut—that noble man, who succeeded because he believed that he should succeed—was talking with the commander of the fleet off Charleston, who delayed, and delayed, and delayed making an attack with his whole force of monitors, and finally gave it up, and never brought on a battle, this commander complained that the government did not give him such and such arrangements and combinations, that he had not this advantage, and that he lacked that advantage, and when he got through his story, the old hero Farragut said to him, "You have not told one reason." "What is that?" said the man. "You did not believe you could do it." That was the story in a few words.

When Farragut meant to run the forts on the Mississippi he believed that he could do it, and he did it; and when he wanted to run the fire in Mobile bay, desperate as it was, he said he could do it, and he did it; and it was the power of his faith that carried him through.

Now, when men look at enterprises as if their face was made of jelly, they certainly cannot carry much through; but if their faces be of fire or of flint, they can. There are thousands and thousands of rescues, there are thousands and thousands of victories, in this life, which are the result of the force of conviction and of courage. Every man can be better than he is. You can leave off any habit if you have a mind to. You can stop swearing, you can break off from drink, you can abandon bad company, you can correct lascivious thoughts and imaginations; you can give up all degrading pleasures, you can maintain honesty, you can attain it if you have lost it, you can purify the understanding of all obscurity so that you shall see the truth and speak truly, you can come into the spirit of prayer, you can enjoy the communion of God, you can overcome easily besetting sins, you

can live a Christian life, by the power of faith. What you need, standing trembling on the border of the accomplishment of these things, is simply conviction, and the courage to venture. Without faith you can do nothing; with it you can do everything.

There are many men who are pictured in this scene. Many of you, doubtless, are pictured in it. How many men have been brought, as the Israelites were, to the very border of the promised land, and have never gone into it?

My thoughts drift back to my early ministry, and to the labors of some of my former fields. I remember that one Sabbath morning, after a very long and blessed revival of religion, I sat in my pulpit and counted; and there were but twenty men in the congregation who were not hopefully converted. It did not take me so long to count my congregation then as it does now; for in all my early ministry I do not suppose I averaged three hundred hearers until I came to Brooklyn. People sometimes say, "Oh, you have such great throngs, of course you can preach of this, that and the other thing." But I worked my way up. I labored for fifteen years where I had but a handful of men. I formed my habits in the ministry, not on the top of prosperity, but at the bottom of it, where men work and endure, and learn to work by enduring. It is only the flowers of early endeavor that I have in later life. Well, I remember looking through my congregation and seeing that lawyer, and that business man and that broker, and that half-reformed gambler, and that speculator; and I recollect making an estimate of them. Many of them I had seen on their knees. Many of them had come to see me with tears in their eyes. I had seen one, I now remember, when he thought himself to be converted, and he began family prayer in his household. I know what the history of these men has been since. They are nearly all gone. Only one or two of them are yet left. The light of hope was not kindled in any single instance that I know of. I brought them to the border of the promised land, I pointed it out to them, I urged and urged them to venture; some of them, with hesitating step, went over the border, but ran back speedily; while others held back and looked

and wished and feared, and died in their sins. There are such men now. There are many in this congregation who have for years been living in the knowledge of the truth. Their understanding goes with me in everything that I say. In calmer moments all their moral nature responds to the appeals that I make. Nay, there are soft hours in which their hearts melt. They mean better things. They come up to the border line of resolution, and on one side are coarse passions, worldly indulgences, overweening and sordid cares, various ambitions and selfish strife, and on the other side are faith, and a pure and undefiled love, and a vision of God, and the hope of immortality; but although they go up to the very border, they never pass over; and many of them have turned away—or they have gone back into the desert; and many are turning away; and some there are here to-night. Oh, that my word might be efficacious with them! Oh, that they who have wandered so long and restlessly might, at last, looking over, and seeing the blessedness beyond, pass on into the presence of God, to be his forever! Oh, that they might now and at once cast in their lot with God's people, break away from all seductions, escape from every besetting sin, cast aside their evil habits, and begin to live a Christian and spiritual life!

I fear that there are many who hear these words for the last time, and in whose experience will be spiritually verified the old history; and that not until more than forty years have passed shall they see the promised land—nor then to enter. They perished in the wilderness who would not go when God called them; and greater yet is the wilderness that awaits those, and more dismal is the destruction which shall overcome them, who do not know the time of their calling and the day of God's visitation, who resist the strivings of the divine Spirit with their reason, with their moral sense, and with their affections.

If, then, peradventure, there be any who know the way of life, and have purposed some time to begin a Christian course, why not begin it now? Since God's burdens are light, and his yoke is easy, why not to-night, at this hour, with full purpose of heart, begin to live the true and ever-

enduring life? The flesh perisheth; the passions all decay; the joys that spring from them are transitory; nor are they of the best kind when they endure; but that which God gives to those who put their trust in him is a well of waters springing up into everlasting life; it is bread that takes away hunger; it is water that takes away thirst; it is rest that abides for ever; it is peace that is as the very life of God.

Oh, men, to you I call. For your own sake, for the sake of your immortality, and for the sake of Christ, enter the spirit land, the promised land; and be obedient to your Leader, God.

PRAYER BEFORE THE SERMON.

We bless thy name, our Father, for the mercy of the day; for its light, for its inspiration; for all the associations that are connected with it; for all the thoughts which we have had; for all the feelings that lift us above our sorrow and our trouble, and into thy presence. We thank thee that we have felt this day the influence of the world to come; that we have been lifted up; that we have beheld thee as in a vision. And we pray, now, that we may not forget the blessedness of the truths of inspiration which thou hast been pleased to vouchsafe to us. May we bear into all the days of this week the Spirit of faith and the power of hope, and rejoice in the Lord with daily thanksgiving and trust unalterable and immovable. We are not worthy to draw near unto thee. We do not come because we are like unto thee, nor because we have fulfilled that measure of duty which is plain to us; we draw near to thee because thou art gracious, and thy goodness is our hope and our trust. We bless thee that, though nature be rugged, and though fate doth rule with cruel strokes, there is permitted us forgiveness under the law. We bless thee that thou art full of compassion and of tender mercy, and that thou dost never forget thy children. We thank thee that thou art thinking evermore of men who transgress thy commands, and wander from thy ways; and lapse from happiness, and fall into distress and trouble, and cry out unto thee for help. We thank thee that thou dost succor them and bring them out of the pit where they are, and from the evils by which they are held, and dost redeem their souls, because thou art beneficent, and because it pleaseth thee to do such things.

And now, O thou Sovereign of mercy and of goodness, we desire to trust in thee—not in our own wisdom; not in the might of thy right hand; not in our experience; and not in that which, little by little, we may have obtained of virtue and piety. Our trust, our hope, is the infinite mercy and goodness of our God. Abundant thou art in mercy, forgiving iniquity, and transgression, and sin; and we desire to stand pensioners of thy bounty; for we are not disgraced that we are thy pensioners, such is thy grandeur. Wonderful are thy mercies with which thou hast crowned us. That which from the hands of men we might disdain, from thy hand comes as an honor. We pray that thou wilt make us to feel that the things which we reap, we gain from thee and achieve from thee. May we rejoice that everything is perfumed with the thought of God. We pray that we may be strengthened by thee and become more powerful by faith to forgive our adversaries, and at last overcome the final enemy, and stand triumphant beyond the reach of death itself.

We pray that thou wilt grant thy blessing to rest upon all who are assembled here this evening. Look thou upon every one according to his need. Grant mercy and peace to every one. Grant the salvation which they need to those who are in affliction; and grant the guidance which they need to those who are in perplexity; and give the strength which they need to those who are ready to faint

and to perish by the way. Thou that didst lead thy people of old like a flock, we pray that every one in thy presence may be able to look up to thee as the Shepherd that leads them in green pastures and by the side of still waters.

And now, we pray that thou wilt send abroad that light of truth which hath made us happy, to all the known world. May the tidings of salvation through Jesus Christ be preached in every land. May a high and holy faith be more and more felt in the experience of the race. Lift men up from their barbarism, from their superstitions and from their cruelties. We pray that the day of prediction may speedily come, when, from the rising of the sun to the going down of the same, all men shall know thee, and shall love thee. May our land be an instrument in thy hand for the accomplishment of these great ends. We pray that thou wilt raise up men that shall preach with more fullness and power than any who have gone before. We pray that there may be men whose hearts shall be more perfectly ripened by the grace of God, and that love may assume a strength and perform wonders such as have never been seen. Oh, hasten the day when a purified church, knit together by faith and love, shall shine forth upon the world, and the daylight come for which the world so long has waited.

And to thy name shall be the praise, Father, Son, and Spirit. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we thank thee for the recorded history of thy people of old. We pray that the application of their example to our lives may be such as shall profit us. May we avoid their errors. May we steer wide of their mistakes.

We pray that thou wilt grant thy blessing to rest upon all that are present to-night. May there be wheat sown which shall spring up. We pray that thou wilt revive thy work in the hearts of thy people. We pray that thou wilt ripen all good impressions and right tendencies in the heart of every one. More and more may we hear men saying, I am the Lord's. More and more may we see the beauty of holiness developed in them. May thy kingdom come, and may thy will be done, in earth as it is in heaven.

We ask it for Christ Jesus' sake. *Amen.*

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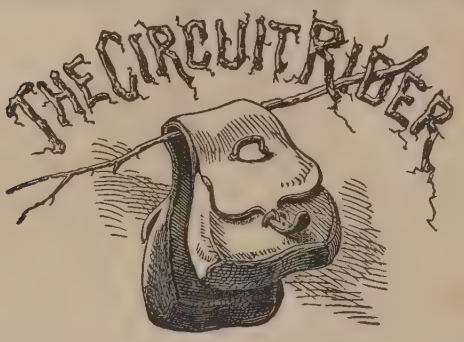

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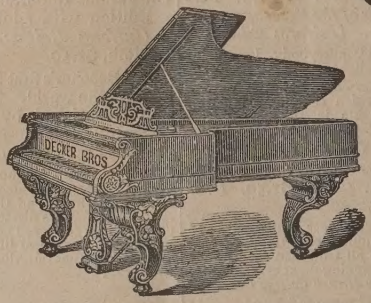

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